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## A B S T R A C T S

Michael Marder

*Air and Breathing in Medieval Jewish Mysticism*

This essay is a study of the element of air and the process of breathing in light of the medieval book of *Zohar* and related aspects of the broader Jewish tradition. Mapping air onto the divine body comprised of the *sefirot*, or the emanations of God, I reconsider the connection between breath and spirit, while also focusing on the sensuous and atmospheric aspects of aerial and pneumatic phenomena: wind, scents, the rising expansion of hot air and the falling condensation of the cold. Breathing is examined throughout the entire respiratory system, from the lungs to the nostrils, with respect to both the *sefirotic* divine body and the breath of life, animating the creaturely realm. Throughout the study, I pay particular attention to the paradoxical mode in which air remains an indeterminate, literally groundless element and, at the same time, is at the heart of theo-anatomy, of life, and of sustaining a fragile world.

*Keywords: air, breath, mysticism, emanations, spirit*

Petri Berndtson

*From Respiration to Fleshpiration: A Merleau-Pontian Journey into Respiratory Philosophy and Respiratory Religion with Jesus, St. Paul, Claudel, and Merleau-Ponty*

In this article, I introduce a new word, the neologism “fleshpiration.” It is a word or a name in which I intertwine “flesh” and “spirit” or “spiration.” This new word is inspired by the thinking of Jesus, St. Paul, Paul Claudel, and Maurice Merleau-Ponty. The interpretative starting point of my article is taken from Claudel, who states: “the spirit is respiration.” With Claudel’s idea, which has its roots in the etymological analysis of *pneuma* and *spiritus*, I interpret the spirit (*pneuma*) of Jesus and St. Paul to mean respiration in the first place. Within this respiratory interpretative context, I suggest that both Jesus and St. Paul emphasised the essentiality of breathing in their religious thinking. For St. Paul, life according to the flesh and life according to the Spirit as life according to the Respiration are opposite lifestyles. Within the context of Merleau-Ponty, it can be said that St.

Paul's dichotomy between the flesh and the Spirit can be challenged and surpassed. For Merleau-Ponty, the flesh and the Spirit can be intertwined in a paradoxical manner. Within this framework of paradoxical thinking, it becomes possible to discover this new word "fleshpiration" and initially claim that it names a new respiratory beginning for philosophy and religion.

*Keywords: Maurice Merleau-Ponty, Paul Claudel, Jesus, St. Paul, respiration, flesh, "fleshpiration"*

Alberto Parisi

*Intentio Spiritus: The Materialist, Pneumatological Origins of Intention in Augustine*

Intention is one of the catchwords of 20th-century Western philosophy. Positively or negatively, it takes a central role in numerous traditions, from phenomenology to analytic philosophy, and in none of them has it anything to do with air or breath. According to its widely accepted lineage, the concept of intention can be traced back to Medieval Scholastic philosophy, specifically to Augustine's utilisation of this term. It is in Augustine's *intentio animi* (the intention of the soul) – most critics argue – that intention first meant directing one's attention towards something or a voluntary design or plan.

In this paper, such a genealogy will not be proved wrong but rather complicated by taking seriously the (anti-)pneumatological context in which Augustine developed his concept of intention and, at the same time, those unheeded studies of his works that claim the origins of his use of *intentio* to lie in the Ancient Stoic concept of *τόνος* (*tonos*, tension or tone). A new study will show that *intentio* is what allows Augustine every time to prove the spirit to be immaterial, namely to not be a form of material air or breath. By transforming *intentio* into *attentio* (attention) first and *voluntas* (will) later, Augustine makes possible the realm of the immaterial spirit. Furthermore, however, this article also shows that his arguments seem to take for granted and reject an earlier, materialist pneumatological conception of intention, whose traces can be found in some of the works of the Roman Stoic Seneca, as well as in now-lost 4th century CE Christian heretical theories of the Holy Spirit.

*Keywords: Augustine, intention, intentio, attentio, will, pneuma, spirit, breath, air, pneumatology, Stoicism, Neo-Platonism, Holy Spirit, Holy Ghost*

Zahra Rashid

*Nafas: Breath Ontology in Rumi's Poetry*

For the sake of a respiratory philosophy, it makes sense to look to the East, since many Eastern traditions such as Sufism include breathwork in their somatic practices. In my paper, I aim to show how Rumi – a 13th century Muslim theologian and Sufi – used breath or *nafas* in his Persian poetry to outline how breathing is an originary phenomenon. My paper will take a few samples of his poetry to demonstrate how breath connotes a newness through the “gift” of life that it endows upon us, and how the creative, endowing, and primal nature of breath is linked to an openness to the Divine Other and to others. Furthermore, for Rumi, every passing breath ushers in a new existence, annihilating its older form and thus creating an ontological sense in the reader of both the finiteness of existence through what has passed and the infinite possibilities it holds when the newness arrives. Bridging the finite and infinite through breath enables us to develop a respiratory ontology that aims to conceive of dualities through an inter-related perspective. This, I wish to argue, is the true promise of Rumi's poetry for a philosophy of breathing.

*Keywords:* Rumi, Sufism, breathwork, Irigaray, Merleau-Ponty, embodied philosophy

Geoffrey Ashton

*The Somaesthetics of Heaviness and Hara in Zen Buddhist Meditation*

Breath is a grounding phenomenon present in many forms of Buddhist meditation. In traditional Buddhist meditations (including *ānāpānasati* and *vipassanā*), the practitioner observes the breath, surveys various physical and mental phenomena, and from there realizes that suffering (*dukkha*) is not ultimately binding (and along the way, they may experience the nonduality of body and mind). Similarly, the seated meditation practice (*zazen*) deployed by Rinzai Zen begins with attention to breath, refines one's attention to psycho-physical sensations, and fosters a realization of mind-body unity that enables the practitioner to face *dukkha*. But this form of Zen recasts the respiratory philosophy of early Buddhism in some important respects. This paper explores how these adaptations take place in terms of an explicitly somaesthetic orientation. Emphasizing the postural form of the body, the capacity to sense the pull of gravity, and the performance of breathing

from the *hara* (lower belly), *zazen* seeks to awaken the somatic body by transforming the weight of suffering into nondual, vital energy.

*Keywords: zazen, duḥkha, gravity, grief, somaesthetics, hara breathing*

Pier Francesco Corvino

*New "Inspirations" in Philosophical Anthropology*

This paper aims to endow the contamination of ecological wisdom with human and political ecology by outlining the basic features of a renewed philosophical anthropology. With this purpose, the concept of human nature is investigated here, using an ecological, eco-critical and integral framework, known as "inspiratory." The key concept of this framework is to be found in the seemingly antiquated notion of temperament, which will be archeologically recovered and philosophically enhanced.

*Keywords: inspiration, temperament, breath, talent, character, ecological wisdom*

Michael Lewis

*On Stifling a Transcendental Breath: An Italian Contribution to the Philosophy of Breathing*

The article contends that respiratory philosophy has, thus far, laid predominant stress upon the empirical form of breathing, as opposed to the transcendental; or at least it has used breath precisely as an occasion to elide or deconstruct this very opposition. Breath is then conceived primarily as material, bodily, and natural: as binding us together with the animals and with all living things.

And yet this apparently benign ecological gesture is not without its deleterious side-effects: by contrasting this gesture with a more humanistic and transcendental conception of breath, inspired by Giorgio Agamben's work on the voice, we might begin to gain some clarity as to the jarring contrast that sprang up between the friendly valorisation of a shared con-spiration that has characterised this young philosophy up to now, and the intense, even violent, hostility to the breath of the other which the developed world exhibited from at least 2020 to 2022.

We consider whether an overly empiricistic conception of breath and of the human might have played a part in this reversal of values. In conclusion, the ar-

ticle urges upon us a certain turn towards the transcendental form of the breath, and indeed to a certain human exceptionalism in this regard.

*Keywords: Agamben, language, voice, breath, animal, human, humanism, transcendental, empirical, masks, stifling, identity, invisibility, virus, pandemic*

Raquel Ferrández

*Listening to the Breath, Chanting the Word: The Two Breaths in María Zambrano's Clearings of the Forest*

*Clearings of the Forest (Claros del Bosque, 1977)*, one of the most poetic and challenging works of María Zambrano's thought, cannot be approached from a breathless paradigm. For the immersion in these clearings take us into the breathing of being that we contemplate alongside the more obvious physiological breathing, the breathing of life. In this work, Zambrano proposes a poetic and mystical phenomenology of the breathing of being through the breathing of its word. Thus, to recover contact with this inner breathing could be to recover the lost chant of the word. This essay does not pretend to be a detailed analysis of Zambrano's thought as a whole, nor of the vibrant mystery that her clearings reveal. The purpose is to uncover the fundamental role that breathing plays in this poetic-philosophical journey, along with other symbols such as light or love, with the question of what place this type of philosophical exercise occupies today in the classrooms of contemporary universities.

*Keywords: poetic reason, María Zambrano, being, love, Unamuno, Ortega, respiration*

Cirila Toplak

*Elemental Politics to the Detriment of Denied Cultures: Nature Worship of Primorska*

The secret historical counterculture of allegedly pre-Christian Nature Worshipers of Western Slovenia had a profound spiritual connection to the air, water, fire, and soil, the fundamentals of their lifeworld. In the 20th century, political processes in the region where the Nature Worshipers secretly survived among intolerant Christians, forcefully transformed the Nature Worshipers' elemental practices,

and led to the dissolution of their community. The First World War resulted in such an overload of metals in soil due to artillery fighting at the Isonzo front that the Nature Worshipers' system of spatial triads – *tročans* – ensuring protection and the fertility of the land collapsed. Following the post-war occupation of Primorska by fascist Italy, the Nature Worshipers were forbidden to burn bonfires and therefore prevented from their most important annual communal rituals. The Italian fascist authorities built a series of dams and hydropower plants that desecrated the sacred Soča river. Intensive industrialisation and extractivism in the Socialist Yugoslav era after 1945 caused further pollution of the air, water and soil and fatally captured the nature that the Nature Worshipers treated like awesome divinity. Elemental degradation through “development” and “progress” in Primorska in the 20th century thus not only had a direct impact on nature but also on a denied subaltern culture that was inseparable from and dependent on nature. Due to their survivalist secrecy, the Nature Worshipers had almost no means of protecting these precious elemental commons. By the end of the 20th century, the elemental fundamentals of the Nature Worshipers' culture were irreversibly lost and so was the Nature Worship of Primorska.

*Keywords: elemental politics, Nature Worship, Primorska, natural elements, history*

Lenart Škof

*Breath-kiss: Philosophical Theology of Loving Encounter*

The article deals with the contemplation of the logic of divine love in Buddhist tantras, Christian mysticism, and contemporary Western philosophy of religion and philosophical theology. The basic thesis of the article is that all the aforementioned thematizations of love are connected by the archaic connection of the couple, which was lost with the development of the first layers of existence. The search for this lost unity of the couple is carried out in the first part through the treatment of Tantric writings, followed by Christian mystical writings. Within the framework of the Christian conception of the logic of the couple, we rely on Jakob Böhme and Franz von Baader and their explication of the original couple and breath-kiss. In the second part, we take a step forward in the direction of the philosophy and theology of love of Ludwig Feuerbach and Luce Irigaray. In this part, we also critically reflect on the heteronormative logic of the theology of love. Feuerbach's and Irigaray's explication of love leads us to the third part, in which, referring to Catherine Keller, we focus on the possibilities of connecting our phi-

osophy of love with the theory of quantum entanglement. We conclude the paper with a meditation on the proximity of the humanely-divine couple.

*Keywords: philosophical theology, breath-kiss, love, philosophy of breath, dualis, Tantra, Franz von Baader, Ludwig Feuerbach, Catherine Keller*





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## P O V Z E T K I

Michael Marder

*Zrak in dihanje v srednjeveškem judovskem misticizmu*

Pričujoča razprava je študija elementa zraka v procesu dihanja v luči srednjeveške knjige *Zohar* in z njim povezanih vidikov širše judovske tradicije. V kartiranju zraka na božje telo, ki ga sestavljajo *sefirot* (edn. *sefira*) oziroma božje emanacije, avtor na novo obravnava povezavo med dihom in duhom, ob čemer se podrobneje posveti tudi čutnim in atmosferskim vidikom zračnih in pnevmatičnih pojavov, kot so veter, vonjave, dviganje in širjenje vročega zraka, kondenzacija ter spuščanje hladnega zraka. Dihanje raziskuje v celotnem dihalnem sistemu, od pljuč do nosnic, tako glede na sefirsko božje telo kot dih življenja, ki oživlja stvarstvo. V študiji se posveča paradoksalnosti, da zrak ostaja nedoločen, tako rekoč breztemeljen element, ki hkrati predstavlja samo jedro teološke anatomije, življenja in vzdrževanja krhkega sveta.

*Ključne besede: zrak, dih, misticizem, emanacije, duh*

Petri Berndtson

*Od respiracije do »telospiracije«: merleau-pontyjevsko popotovanje po respiratorni filozofiji in respiratorni religiji z Jezusom, svetim Pavlom, Claudelom in Merleau-Pontyjem*

V prispevku uvajam neologizem »telospiracija« (ang. *fleshpiration*), novo besedo oziroma poimenovanje, v katerem sem prepletel »telo« (ang. *flesh*) in »duha« oziroma »dah(njenje)/dih« (ang. *spiration*). To novotvorjenko je navdahnilo razmišljanje o Jezusu, svetem Pavlu, Paulu Claudelu in Mauriceu Merleau-Pontyju. Za interpretativno izhodišče članka sem vzel Claudelovo izjavo »duh je dihanje«. Skozi to Claudelovo idejo, ki izhaja iz etimološke analize besed *pneuma* in *spiritus*, interpretiram duha (*pneuma*) pri Jezusu in svetem Pavlu prvenstveno v pomenu dihanja. V tem respiratorno-interpretativnem okviru zagovarjam tezo, da sta tako Jezus kot sveti Pavel v svoji religijski misli poudarjala bistvenost dihanja. Za svetega Pavla sta si življenje po telesu in življenje po duhu kot življenje po dih(an)ju nasprotna načina življenja, v kontekstu Merleau-Pontyja pa lahko rečemo, da je dihotomijo svetega Pavla med telesom in duhom mogoče izpodbijati in preseči.

Po Merleau-Pontyjevem mnenju se telo in duh lahko paradoksalno prepletata. V okviru takega paradoksalnega mišljenja je mogoče najti predstavljeni neologizem »telospiracija« in ga opredeliti kot nov, respiratorni začetek za filozofijo in religijo.

*Ključne besede: Maurice Merleau-Ponty, Paul Claudel, Jezus, sveti Pavel, dihanje, telo, »telospiracija«*

Alberto Parisi

*Intentio Spiritus: Materialistični pnevmatološki izvori namere pri Avguštinu*

Namera je ena od krilatic zahodne filozofije 20. stoletja. V pozitivnem ali negativnem smislu zaseda osrednjo vlogo v številnih tradicijah, od fenomenologije do analitične filozofije, v nobeni od njih pa nima nič opraviti z zrakom ali dihom. Splošno sprejeto je, da koncept namere izvira iz srednjeveške sholastične filozofije, natančneje iz Avguštinove rabe tega termina. Večina kritikov zagovarja mnenje, da se je prav v Avguštinovi *intentio animi* (nameri duše) namen prvič pojavil v pomenu človekovega usmerjanja pozornosti k nečemu ali njegovega zavestnega načrta.

Pričujoči prispevek takšne genealogije ne izpodbija, temveč jo dodatno zapleta z resno obravnavo (anti)pnevmatološkega konteksta, v katerem je Avguštin razvijal svoj koncept namere, in več neupoštevanih študij njegovega dela, ki zagovarjajo tezo, da ima njegova raba *intentio* izvor v starem stoiškem konceptu *τόνος* (*tonos*, napetosti ali tonusa). Nova študija tako pokaže, da prav *intentio* omogoča Avguštinu vsakokrat dokazati, da je duh nesnoven oziroma ni oblika snovnega zraka ali diha. S preoblikovanjem *intentio* najprej v *attentio* (pozornost) in nato v *voluntas* (voljo) Avguštin omogoči obstoj sfere nesnovnega duha. V članku je nadalje prikazano tudi, kako Avguštin v svojem argumentiranju jemlje kot samoumevno oziroma zavrača zgodnejše, materialistično pnevmatološko pojmovanje namere, ki ga lahko zasledimo že v nekaterih delih rimskega stoika Seneke in v danes izgubljenih krščanskih heretičnih teorijah Svetega Duha iz 4. stoletja n. št.

*Ključne besede: Avguštin, namera, intentio, pozornost, volja, pneuma, duh, dih, zrak, pnevmatologija, stoicizem, novoplatonizem, Sveti Duh*

Zahra Rashid

*Nafas: Ontologija diha v Rumijeви poeziji*

Pri utemeljevanju respiratorne filozofije se je smiselno ozreti na vzhod, saj številne vzhodne tradicije, med njimi sufizem, vključujejo dihanje v svoje somatske prakse. V prispevku je prikazano, kako je Rumi – muslimanski teolog in sufi iz 13. stoletja – v svoji poeziji uporabljal *nafas* oziroma dih na način, ki je poudarjal njegovo prvobitnost. Na odlomkih iz Rumijeve poezije avtorica ponazori, kako dih implicira novo z »darom« življenja, ki nam ga prinaša, in kako je ta ustvarjalna, podarjajoča in prvobitna narava diha povezana z odprtostjo Božanskemu Druge-mu in drugim. Poleg tega za Rumija vsak vdih pomeni začetek novega obstoja, ki izniči svojo predhodno obliko, s čimer bralcu posreduje ontološki občutek konč-nosti obstoja preko tega, kar je minilo, in neskončnih možnosti, ki jih novo pri-naša. Zbliževanje končnega z neskončnim v dihu omogoča razvijanje respiratorne ontologije, katere cilj je razumevanje dualnosti v medsebojno povezani perspektivi. Prav to pa je po avtoričinem mnenju obet Rumijeve poezije za filozofijo dihanja.

*Ključne besede:* Rumi, sufizem, prakse dihanja, Irigaray, Merleau-Ponty, utelešena filozofija

Geoffrey Ashton

*Somaestetika teže in hare v zenbudistični meditaciji*

Dih je eden od temeljnih pojavov, prisoten v številnih oblikah budistične meditacije. Pri tradicionalnih budističnih meditacijah, vključno z anapanasati (*ānāpānasati*) in vipasano (*vipassanā*), meditant opazuje dih, spremlja različne telesne in duševne pojave in na podlagi tega spoznava, da trpljenje (*duḥkha*) ni obvezno (ob tem lahko izkusi tudi nedualnost telesa in duha). Podobno se sedeča meditativna praksa (*zazen*), ki jo je razvila šola rinzai, začne z osredotočanjem na dihanje, nato ostri pozornost za psihofizične zaznave in vodi do končnega spozna-nja o enotnosti duha in telesa, ki meditantu pomaga spoprijeti se z *duḥkho*. Vendar pa ta oblika zena v določenih pomembnih vidikih na novo podaja respiratorno filozofijo zgodnjega budizma. Avtor v študiji raziskuje, kako do teh prilagoditev prihaja v smislu izrecno somaestetske usmeritve. S poudarkom na držni telesa, zmōžnosti zaznavanja težnostnega privlaka in izvajanju dihanja iz *hare* (spodnjega dela trebuha) skuša *zazen* prebuditi somatsko telo tako, da težo trpljenja preoblikuje v nedualno, življenjsko energijo.

*Ključne besede:* zazen, duḥkha, teža, težnost, žalost, somaestetika, dihanje iz hare

Pier Francesco Corvino  
*Novi »(na)vdih« v filozofski antropologiji*

Avtor poskuša z orisom temeljnih značilnosti prenovljene filozofske antropologije vnesti nekaj ekološke modrosti v humano in politično ekologijo. V ta namen raziskuje koncept človeške narave, pri čemer uporablja ekološko-ekokritično-integralni, t. i. »inspiracijski« okvir. Ključni koncept v tem okviru je navidezno zastarel pojem temperamenta, ki ga avtor kakor arheolog »izkoplje« iz zgodovine in filozofsko nadgradi.

*Ključne besede: (na)vdih, temperament, dih, talent, značaj, ekološka modrost*

Michael Lewis  
*O dušenju transcendentalnega diha: italijanski prispevek k filozofiji dihanja*

Avtor podaja mnenje, da je filozofija dihanja doslej poudarjala empirično obliko dihanja na račun transcendentalne ali, če hočemo, izkoriščala dih kot priložnost za izničevanje ali dekonstrukcijo tega nasprotja. Dih se tako primarno pojmuje kot nekaj snovnega, telesnega in naravnega, kot nekaj, kar nas povezuje z živalmi in vsemi živimi bitji.

Ta na videz dobrohotna ekološka gesta pa ima tudi škodljive stranske učinke: če jo primerjamo z bolj humanistično in transcendentalno predstavo diha, ki jo je navdahnilo delo Giorgia Agambena o glasu, bomo morda jasneje uvideli moteči kontrast med pozitivnim vrednotenjem so-dihanja, ki zaznamuje to mlado filozofijo, ter veliko nenaklonjenostjo, celo sovražnostjo do diha drugega, kakršno je razviti svet izkazoval najmanj od leta 2020 do leta 2022.

Avtor v članku tehta, ali je k takšnemu preobratu vrednot morda prispevalo preveč empiristično pojmovanje diha in človeka, v sklepnem delu pa poziva k nekakšnemu zasuku k transcendentalni obliki diha in pravzaprav k določenemu človeškemu ekcepcionalizmu v tem pogledu.

*Ključne besede: Agamben, jezik, glas, dih, žival, human, humanizem, transcendentalno, empirično, maske, dušenje, identiteta, nevidnost, virus, pandemija*

Raquel Ferrández

*Prisluškovanje dihu, petje besede: dva diha v Gozdnih jasad Maríe Zambrano*

H *Gozdnim jasad* (*Claros del Bosque*, 1977), enemu od najbolj poetičnih in zahtevnih del filozofije Maríe Zambrano, je neizogibno pristopati z vidika respiratorne paradigme. Potopitev v te čistine nas namreč popelje v dihanje biti, ki ga mislimo poleg očitnejšega fiziološkega dihanja – v dihanje življenja. V tem svojem delu Zambrano predstavi poetično in mistično fenomenologijo dihanja biti skozi dihanje njene besede. Znova vzpostaviti stik s tem notranjim dihanjem bi tako lahko pomenilo znova najti izgubljeno pesem besede. Pričujoči prispevek ne poskuša dajati vtisa, da ponuja podrobno razčlemba filozofije Maríe Zambrano kot celote niti živahne skrivnostnosti, ki se razkriva skozi njene jase. Njegov namen je odkriti temeljno vlogo, ki jo ima dihanje na tem pesniško-filozofskem popotovanju skupaj z drugimi simboli, kot sta svetloba ali ljubezen, z vprašanjem, kakšno mesto danes zaseda tovrstna filozofska vaja v predavalnicah sodobnih univerz.

*Ključne besede: poetični um, María Zambrano, bit, ljubezen, Unamuno, Ortega, dihanje*

Cirila Toplak

*Elementalne politike v škodo zanikanih kultur: primorsko naravoverstvo*

Skrivna zgodovinska kontrakultura domnevno predkrščanskih naravovercev v zahodni Sloveniji je bila globoko duhovno povezana z zrakom, vodo, ognjem in prstjo, temelji njihovega življenjskega sveta. V 20. stoletju so politični procesi v prostoru, kjer so naravoverci na skrivaj preživeli med nestrpnimi kristjani, močno preoblikovali njihove elementalne prakse in pripeljali do razpada njihove skupnosti. Gradnja železnice še v času Avstro-Ogrske je uničila najpomembnejše naravoversko svetišče. Prva svetovna vojna je zaradi topniškega obstreljevanja na soški fronti povzročila tolikšno preobremenitev prsti s kovinami, da je propadel sistem naravoverskih prostorskih triad – tročanov –, ki so zagotavljali rodovitnost zemlje in varnost skupnosti. V času medvojne okupacije Primorske je fašistična italijanska oblast prepovedala kurjenje kresov in tako preprečila najpomembnejše naravoverske skupne obrede. Italijanska oblast je zgradila tudi prve hidroelektrarne in jezove, ki so oskrunili sveto reko Sočo. Intenzivna industrializacija in ekstraktivizem v obdobju socialistične Jugoslavije po letu 1945 sta povzročila nadaljnje onesnaženje zraka, vode in prsti ter usodno predrugačila naravo, ki so jo naravoverci strahospoštljivo častili kot božanstvo. Elementarna degradacija zaradi »razvoja« in

»napredka« na Primorskem v 20. stoletju tako ni imela neposrednega vpliva le na naravo, temveč tudi na zanikano, od narave neločljivo in odvisno kulturo. Naravoverci zaradi prikrivanja niso imeli možnosti za zaščito dragocenega elementalnega skupnega dobrega. Do konca 20. stoletja so bili elementalni temelji njihove kulture nepovratno izgubljeni in s tem tudi primorsko naravoverstvo.

*Ključne besede: elementalna politika, naravoverstvo, Primorska, naravni elementi, zgodovina*

Lenart Škof

*Poljub z dihom: filozofska teologija ljubečega srečanja*

Članek se ukvarja s premišljanjem logike božanske ljubezni v budističnih tantrah, krščanski mistiki ter sodobni zahodni filozofiji religije in filozofski teologiji. Osnovna teza članka je, da vse omenjene tematizacije ljubezni povezuje arhaična povezanost popolnega in enotnega para, ki je bila izgubljena z razvitjem prvih plasti bivanja. Iskanje te izgubljene enosti para se v prvem delu izvaja z obravnavo budističnih tantričnih spisov, ki jim sledijo krščanski mistični spisi. V okviru krščanskega pojmovanja se opiramo na Jakoba Böhmeja in Franza von Baaderja ter njuno eksplikacijo logike izvornega para in poljuba z dihom. V drugem delu se pomaknemo za korak naprej v smeri filozofije in teologije ljubezni kot bližine in intimnosti v okviru misli Ludwiga Feuerbacha in Luce Irigaray. V tem delu tudi kritično preišljemo o heteronormativni logiki teologije ljubezni. Eksplikacija ljubezni Feuerbacha in Irigaray nas nazadnje vodi v tretji del, v katerem se v navezavi na Catherine Keller sprašujemo o možnostih povezave filozofije ljubezni in kvantne prepletenosti. Prispevek sklenemo z meditacijo o bližini para in dvojine.

*Ključne besede: filozofska teologija, poljub z dihom, ljubezen, filozofija diha, dvojina, tantra, Franz von Baader, Ludwig Feuerbach, Catherine Keller*